

# CATHOLIC • ACTION •

---

Vol. XXXIII, No. 9



September, 1951

---

## Can The United Nations Protect Human Rights?

Catherine Schaefer

THE LAY APOSTLE'S SPIRITUALITY

VISIT TO GERMANY—1951

*Rural Life and the  
World of Today*

---

A NATIONAL MONTHLY PUBLISHED BY THE  
NATIONAL CATHOLIC WELFARE CONFERENCE

---

**Price: 30c**

## TABLE OF CONTENTS

SEPTEMBER, 1951

	PAGE
Our Common Catholic Interests.....	3
Visit of Monsignor Montini— Survey of Catechetical Needs —“The Catholic and the Community”—Austin, Texas, Now Headquarters for Span- ish Speaking—Growth of Family Activity Programs.	
Can the United Nations Protect Human Rights? .....	4
Catherine Schaefer	
The Lay Apostle's Spirituality: Article I in the 1951-52 Forum Series: “The Catholic and the Community” .....	6
Very Rev. Msgr. Paul F. Tanner	
National Council Catholic Men.....	10
N.C.C.M. Studies Television Rating—U. S. Delegates and Experts at Lay Apostolate Con- gress—An Interesting Apolo- getics Work—Catholic Hour Series Popular—U. S. Troops in Korea Receive Prayers of Radio Listeners.	
National Council Catholic Women.....	12
Visit to Germany: 1951—Man- chester: Eighty-second Coun- cil Organized—Highway Safe- ty in the National Emergency —D.C.C.W. Conventions— U. S. Women Slated for the World Congress of the Lay Apostolate—Ladies Institutes —Pro Ecclesia et Pontifice— Daughters of Isabella.	
Rural Life and the World of Today.....	18
Address of His Holiness Pope Pius XII to delegates to the First International Catholic Congress on Rural Problems.	
Calendar of Scheduled Catholic Meet- ings and Events.....	19
Month by Month with the N.C.W.C.....	20

The contents of CATHOLIC ACTION are indexed in the Catholic Periodical Index.

CATHOLIC ACTION has granted per-  
mission to University Microfilms, 313  
N. First Street, Ann Arbor, Mich.,  
to produce volumes of CATHOLIC ACTION  
in microfilm form.

## NATIONAL CATHOLIC WELFARE CONFERENCE

“Over a manifold activity of the laity, carried on in various localities according to the needs of the times, is placed the National Catholic Welfare Conference, an organization which supplies a ready and well-adapted instrument for your episcopal ministry.”—Pope Pius XII.

The National Catholic Welfare Conference was organized in September, 1919.

The N. C. W. C. is a common agency acting under the authority of the bishops to promote the welfare of the Catholics of the country.

It has for its incorporated purposes “unifying, coordinating and organizing the Catholic people of the United States in works of education, social welfare, immigrant aid and other activities.”

The Conference is conducted by an administrative board composed of ten arch-bishops and bishops aided by seven assistant bishops.

Each department of the N. C. W. C. is administered by an episcopal chairman.

Through the general secretary, chief executive officer of the Conference, the reports of the departments and information on the general work of the headquarters staff are sent regularly to the members of the administrative board.

The administrative bishops of the Conference report annually upon their work to the Holy See.

Annually at the general meeting of the bishops, detailed reports are submitted by the administrative bishops of the Conference and authorization secured for the work of the coming year.

No official action is taken by any N. C. W. C. department without authorization of its episcopal chairman.

No official action is taken in the name of the whole Conference without authoriza-  
tion and approval of the administrative board.

It is not the policy of the N. C. W. C. to create new organizations.

It helps, unifies, and leaves to their own fields those that already exist.

It aims to defend and advance the welfare both of the Catholic Church and of our beloved Country.

It seeks to inform the life of America of right fundamental principles of religion and morality.

It is a central clearing house of information regarding activities of Catholic men and women.

N. C. W. C. is comprised of the following departments and bureaus:

EXECUTIVE—Bureaus maintained: Immigration, National Center for Fraternity of Christian Doctrine, Information, Publications, Business and Auditing, and CATHOLIC ACTION, monthly publication, N. C. W. C.

YOUTH—Facilitates exchange of information regarding the philosophy, organization, and program-content of Catholic youth organizations; promotes the National Catholic Youth Council, the federating agency for all existing, approved Catholic youth groups, contacts and evaluates national governmental and non-governmental youth organizations and youth serving organizations.

EDUCATION—Divisions: Statistics and Information, Teacher Placement, Research Catholic Education, Library Service, and Inter-American Collaboration.

Press—Serves the Catholic press in the United States and abroad with regular news, features, editorial and pictorial services.

SOCIAL ACTION—Covers the fields of Industrial Relations, International Affairs, Civic Education, Social Welfare, Family Life, and Rural Life.

LEGAL—Serves as a clearing house of information on federal, state and local legislation. LAY ORGANIZATIONS—Includes the National Council of Catholic Men and the National Council of Catholic Women, which maintain at N. C. W. C. headquarters permanent representations in the interests of the Catholic laity. These councils function through some 8,000 affiliated societies—national, state, diocesan, district, local and parish; also through units of the councils in many of the dioceses.

The N. C. W. C. maintains at its national headquarters a Catholic Evidence Bureau, sponsors three weekly nationwide radio programs—the Catholic Hour over the National Broadcasting Company's Network, and the Hour of Faith over the American Broadcasting Company's Network, and the Catholic program in the “Faith in Our Time” series on the Mutual Broadcasting System—and conducts a Catholic Radio Bureau.

The N. C. W. C. through its National Committee System maintains an adult education service, transmitting to its affiliate information and suggestions in all fields covered by the N. C. W. C., and conducting Institutes and Regional Conferences for leadership training; it cooperates with War Relief Services—N. C. W. C. in a continuing clothing project for children; from 1921 to 1947 it sponsored the National Catholic School of Social Service.

CATHOLIC ACTION STUDY—Devoted to research and reports as to pronouncements, methods, programs and achievements in the work of Catholic Action at home and abroad.

All that are helped may play their part in promoting the good work and in maintaining the common agency, the National Catholic Welfare Conference.

CATHOLIC ACTION records monthly the work of the Conference and its affiliated organizations. It presents our common needs and opportunities. Its special articles are helpful to every Catholic organization and individual.

CATHOLIC ACTION published monthly, except during July and August of each year when published bi-monthly, by the National Catholic Welfare Conference. Entered as second-class matter at the post office at Washington, D. C., under the Act of March 3, 1979. All changes of address, renewals and subscriptions should be sent direct to CATHOLIC ACTION, 1313 Massachusetts Ave., N. W., Washington 5, D. C.

Publication, Editorial and Executive Offices  
1313 Massachusetts Ave., N. W.  
WASHINGTON 5, D. C.

Subscription Rates  
\$3.00 per year; \$3.25 outside the United States. Make checks or postal money orders payable to CATHOLIC ACTION

# CATHOLIC ACTION

Vol. XXXIII, No. 9

September, 1951

## OUR COMMON CATHOLIC INTERESTS

**N**C.W.C. was honored on August 27, 1951 by a visit on his first trip to the western hemisphere, from His Excellency, Most Reverend Monsignor Giovanni B. Montini, Substitute Secretary of State of the Vatican.

**Visit of Monsignor Montini** While in Washington Monsignor Montini was the guest of His Excellency, Archbishop Amleto Giovanni Cicognani, Apostolic Delegate to the United States. In company of the Apostolic Delegate he attended a reception in his honor at the National Catholic Welfare Conference headquarters, that brought together a large gathering of persons prominent in the religious and civil life of the nation's capital.

Monsignor Montini occupies a distinguished position in the life of the Church. No Cardinal Secretary of State has been appointed by His Holiness Pope Pius XII since the death of Cardinal Luigi Maglione in 1944. Since then Monsignor Montini has continued as Substitute Secretary. He and Msgr. Domenico Tardini, Secretary for Extraordinary Affairs, have been the Holy Father's immediate assistants in matters dealt with by the Secretariate. He was accompanied on his visit here by Msgr. Joseph F. McGeough, New York archdiocesan priest assigned to the Secretariate.

Slim, of medium height, and with penetrating blue eyes, the prelate spoke with enthusiasm of the activity of the Church in America and particularly of the N.C.W.C.

"We have heard often of the activities of the National Catholic Welfare Conference and know how many valuable services it renders to the Church," Monsignor Montini said. He added that he has heard the Holy Father speak frequently of the N.C.W.C., and said His Holiness values highly its work, its spirit, and its "splendid organization in the service of the Church."

"The form of organization of Catholic Action in Europe and America may differ, but the Holy See knows that through the N.C.W.C. you Catholics of

America achieve the same, and sometimes even greater, results," he said.

Monsignor Montini toured the various departments and bureaus of the conference. He said he was especially pleased to see so many "pioneers of the organization—veterans of 20 or 30 years in its service" still carrying on their work. Their presence creates a valuable tradition, he said. At the same time he noted that he had seen many young people, working under the "pioneers." This, he said, symbolizes the fact that the organ of the U.S. Bishops also is a "living organization, looking to the future."

Monsignor Montini expressed the thanks of the Holy See to the N.C.W.C. staff, who, he said, "work so well, at personal sacrifice," for the good of the Church. He voiced special greetings to the American Hierarchy, to the N.C.W.C. Administrative Board, and to Msgr. Howard J. Carroll, N.C.W.C. General Secretary.

**T**HE Confraternity of Christian Doctrine has recently released a comprehensive survey of its work in recent years. Startling facts, based on statistical data, are set forth and will be the basis of the ninth annual Confraternity of Christian Doctrine Congress in Chicago November 7 to 11. The survey was compiled from data gathered at regional Confraternity congresses and from questionnaires to bishops, priests, religious and laity.

There is great need for supplying religious instruction for Catholic pupils in non-Catholic schools as more than five and a half million Catholic children are attending secular educational institutions ranging from grade schools to colleges.

"On the adult level, as a result of insufficient or inadequate training in religion, there are many thousands of men and women who have either fallen away from the Faith or are very weak in it. Many of these, because of their own lack of religious knowledge,

*Turn to page 17*

# Can The United Nations Protect Human Rights?

By

Catherine Schaefer

THE possession of a right, which persons have by virtue of being persons and in order to fulfill the true nature of their being, or in other words, the purpose for which they were created, implies the duty on the part of others to respect that right. To take the most fundamental example, one's right to life means that no one, not even oneself, may take that life. Because man is a creature made for God the most fundamental law of his nature demands that he know, love and direct his will toward that of his Creator in Whose image he was fashioned. Therefore, he has the inalienable right to worship God, with all that implies. No one may deprive him of that right.

Because man is a social being he has social rights which will enable him to fulfill the laws of his social nature. The most fundamental, of course, is his right to marry and found a family, towards which he incurs special duties. Others must respect his right to fulfill these duties. Because he must have the means to live, physically, morally and spiritually, he has the right to these means in a degree which is contingent on the inaccessibility, the higher rights of others and the common welfare. Others have the duty not to hinder and to help the exercise of these rights.

These duties are written in men's consciences. But men do not always read their consciences or do what is written there.

In any society governments are set up to ensure these rights to its members; that is, to see that the duties of others to respect these rights are fulfilled and that the exercise of a lesser right on the part of one person does not violate the higher rights of others or the common good. They make laws enforceable by penalties to do this.

The various groups of society are becoming more and more interdependent—in fact, the organization of a complex, closely-knit world society is being accomplished. If a particular government does not ensure or violates the rights of its citizens, has the world society no duty to see that these rights are respected, under enforceable law?<sup>1</sup>

This is what the United Nations is trying to do in limited fashion in its work on a Covenant of Human

Rights. It is trying to get agreement among nations on a code of law to protect basic rights, and to realize economic and social rights, the full exercise of which is contingent on social action.

The Charter of the United Nations emphasized its explicit concern for the observance of human rights. The Universal Declaration of Human Rights proclaimed by the United Nations in 1948 emphasizes the necessity of protecting human rights "by the rule of law." However, the path to legal, international protection of human rights is a rocky one and progress is slow, if steady. The Declaration itself is not a legal document, although it is having no slight influence on Constitutions and laws, as well as on public practice and the public conscience. Its force, as an expression of natural law applied in an organized world society, is purely a moral one.

Since the proclamation of the Declaration, which recognizes a comprehensive list of personal, civil, political, economic, social and cultural rights, the United Nations Human Rights Commission has been working to complete the projected International "Bill of Rights" to give effect to the UN Charter's purpose of promoting respect for human rights, and of which the Declaration is only one part. This "Bill of Rights" will also include an international covenant or treaty which will have the force of law for nations which sign it, and a procedure for appeal to enforce the obligations assumed by such governments. The Commission has been working under odds, besides the normal ones of reconciling formulae for protection of rights under different legal systems and philosophies. The atmosphere of cold-war jitters and the fear that communist fifth columns will exploit human rights grievances, real or manufactured, to foment hatred, revolution and war have done nothing to soften a deep-seated unwillingness on the part of governments to relinquish any iota of national "sovereignty" in the field of human rights. On the other hand, the Commission has been spurred on in its work by the magnitude of deliberate violations of basic human rights behind the Iron Curtain, by the insistent demand of the peoples of the underdeveloped countries for recognition of man's right to share equitably the opportunities which the earth and society offer for decent living conditions, and by the activity of non-governmental organizations whose concern for

<sup>1</sup> We will not speak here of Russia which recognizes only brute force—not the force of law.

the rights of human beings is not hampered by political considerations.

Last year the Commission drew up a preliminary Draft Covenant consisting of eighteen personal, civil and political rights. These rights related to the right to life, protection against torture, slavery, forced labor, arbitrary arrest or detention, freedom to leave a country, freedom to return to one's country, right to a fair and public hearing by an independent and impartial tribunal, right to be presumed innocent until proved guilty, protection from *ex post facto* laws, right to recognition as a person before the law, freedom of religion, expression, assembly and association, and equal protection before the law. Even the members of the Commission recognized that, within this category, all rights were not adequately covered. Catholic organizations were particularly concerned about the lack of recognition or protection for the life of the unborn child, the right to bodily integrity, rights relating to the family and in particular the prior right of parents to determine the education of their children, the right of asylum, the right to own property and to participate in some measure in their governments. In addition they wanted to see provision made for safeguarding economic and social rights.

At that time, the Commission had worked out a system to protect the rights specified in the first 18 articles it had drafted whereby complaints of violations would be investigated by a Human Rights Committee. This Committee could seek by good offices and arbitration to secure compliance from the violating state. Publicity would be given to the facts in the case. Only signatory states would be allowed to complain against another signatory state. Catholic organizations, and indeed all non-governmental organizations believed that at least a selected group of non-governmental organizations should be allowed to petition against possible violations of human rights. There is slight probability that one signatory state will complain in the matter of human rights against another friendly government because of possible political repercussions. The United States and some other free countries obviously fear that while Russia would not sign a Covenant to commit itself to human rights observance, if organizations were granted the right to petition, it would employ "front" organizations to flood the Committee with spurious complaints. An effective screening process could take care of this fear. The International Federation of Christian Trade Unions has submitted a simple formula for criteria on petitions based on Charter principles and which would formally commit the executive organ of the non-governmental organizations making the petition. This formula deserves study.

Last December the General Assembly asked the Commission to revise the draft covenant. The basis of its criticism was that the 18 articles did not include certain essential rights, and that, besides, economic and social rights should be included. It also asked

the Commission to consider whether non-governmental organizations should be given the right of petition, and to devise an acceptable federal-state article which would ensure the widest possible application of the Covenant in the several states of any such ratifying government. (This latter was directed particularly to states like the United States where the federal government cannot commit the jurisdiction of the states which reserve powers in such matters.)

The Commission met again this Spring in Geneva to carry out the Assembly's instructions. It worked out articles on economic, social and cultural rights and a special method of international reporting to give effect to these rights. It also revised the complaint procedure—but not in such a manner as to give the right of petition to non-governmental organizations. Due to lack of time it left unconsidered 1) the redrafting of the first 18 articles, 2) the federal state question, 3) the question of reservations to the Covenant, and 4) a United States proposal for a protocol which could be ratified separately, as the nations desired, to provide for private petitions concerning violations of the Covenant.

The following economic and social rights were drafted as a separate part of the Covenant: the right of everyone "to the opportunity if he so desires, to gain his living by work which he freely accepts, to safe and healthy working conditions, to minimum remuneration, to limitations of working hours and holidays with pay; the right to social security, to adequate housing, to an adequate standard of living, "to the enjoyment of the highest standard of health obtainable," to the special protection of maternity and motherhood, and of children and young persons, to form trade unions, to education, and to take part in cultural life and to enjoy the benefits of scientific progress. Special recognition of the "equal right of men and women to the enjoyment of all economic, social and cultural rights . . ." is given. No agreement could be reached on an article relating to property. This deficiency, among others, is still to be remedied.

The Specialized Agencies, working for the practical achievement of economic, social and cultural rights, particularly the International Labor Organization, the World Health Organization and the United Nations Educational, Scientific and Cultural Organization, took an active part in the drafting of most of these articles. In contrast to the highly detailed articles on civil rights these are phrased in general terms. The exception is the article on education, which is of special interest and significance to Catholics. Save for qualifications as to the *liberties* (not *rights*) of parents to educate children in their own religious convictions and in the choice of competent schools, the text of this article was proposed by UNESCO. It provides that educational facilities shall be available on the basis of non-discrimination, for free and compulsory primary education, for generally available and pro-

Turn to page 8

# The Lay Apostle's Spirituality

Very Rev. Msgr. Paul F. Tanner

## *The Catholic and the Community*

Article I

THE GRADUAL, sound growth of the lay apostolate during the past several decades has gladdened the hearts of all who bear the responsibility of Holy Orders. Much remains to be accomplished and there is need for millions more in the ranks of Catholic Action. As the lay apostolate grows in breadth and scope and multiplicity of activity, it becomes increasingly necessary that its very complexity and burden should not result in robbing Catholic Action of its central characteristic—its spirituality. If one would do Christ's work, he must do it as Christ would do it. The "frame of reference," the scale of values, must be Christian, not secular. Otherwise success brings with it the danger of attributing results to imaginary causes and failure brings a totally irrelevant and needless discouragement. The confounding of means with ends, the evolution of a sort of crypto-Pelagianism associated with the "heresy of action" robs many zealous lay apostles of the spiritual satisfaction and joy their labors might otherwise produce.

One of the most useful antidotes for this crypto-Pelagianism which sometimes colors our evaluation of Catholic activity is to review the traditional teaching of Catholic theology concerning the manner in which we grow in grace through meritorious actions. Man lives and acts for God in three principal ways: 1. by fighting against concupiscence, the world, and the devil; 2. by sanctifying his daily actions; 3. and by receiving the Sacraments worthily, especially Penance and the Eucharist. The fight against the world, the flesh and the devil is only a part, and a negative one at that, of the struggle for spiritual perfection. Meritorious daily actions, while not spectacular, are even more important. But what makes a human act meritorious? Is it the grandeur or nobility or difficulty or importance of the act itself? No. That an act be meritorious it must be a good act freely done by a soul in the state of grace and with a supernatural intention. That one have a right intention and be in the state of grace is of far more importance as far as supernatural merit is concerned than the greatness or importance of the act itself. We need to recognize frankly that the standards of evaluation of the worth of human acts used by the

world and by the Christian are wholly different—as different as was the widow's mite from a million dollar grant of a contemporary tax avoidance foundation. Of greatest practical importance, as far as meritoriousness is concerned, is supernatural intention. All our actions howsoever humble or routine, are sources of merit if done with a supernatural end in view and in union with Our Lord. St. Thomas put it this way: "Man prays whenever he so acts in thought, word, and deed as to tend toward God; hence life is a constant prayer if wholly directed toward God." (In Rome, C.I., 9-10). The morning offering literally transforms all our activities into a continuous prayer.

Merit is a right to a reward; supernatural merit the right to a supernatural reward arising both from a supernatural work done freely for God's sake, and from a divine promise to give such a reward. At first blush it seems hard to understand why our simplest, routine, transitory actions can merit eternal life. The explanation—something completely beyond the ken of a secularist—is that supernatural acts are not produced by us alone, but rather by God who gives us both the will and the power to act supernaturally. It is God who created and elevated and perfected us and who by actual grace calls us to perform meritorious works. When our free will generously corresponds to the promptings of grace, it is a secondary, real and efficacious cause cooperating with God the first and principle cause. "Not I, but the grace of God in me." (I Cor. 15, 10). Both God and ourselves concur to cause meritorious acts. Of God's liberality we are always certain; what can be done to improve our dispositions?

We can strive to increase grace in our souls, to increase our union with Our Lord, to refine the purity of our intention and increase our fervor.

Even in the purely natural order the value of a human act depends on the dignity of the person performing it and the esteem in which he is held by the rewarder. It is sanctifying grace that constitutes the dignity of the Christian and makes him esteemed by God. Hence the higher our degree of grace the more meritorious our acts. This is, of course, the basis for the intercessory power of the saints in Heaven as well

as those on earth. "He that is just, let him be justified still." (Apoc. 17, 11). "I am the vine, you the branches . . . he who abideth in me and I in him, the same beareth much fruit." (John 25, 1). Since Christ is the source of our merit, the Head of the mystical body whose members we are, the more intimate our union with Him, the more meritorious our acts will be. St. Paul advises us: "All whatsoever you do in word or in work, all things do ye in the name of the Lord Jesus Christ." (Colos. 3, 17). "I live, now not I, but Christ liveth in me." (Gal. 2, 20).

Since intention is the principle element in our actions, we cannot renew it too often or refine it too purely. Perfection essentially consists in love of God and love of neighbor for God's sake. We truly love God each time we do His will with the intention of pleasing Him. Our most common and humble and smallest acts are transfigured by a right intention into acts of love. Mindful of the innate fickleness of human nature we constantly "check our course" and by renewing our right intention, get "back on the beam" in our flight through time toward eternity.

To counteract our human tendency toward carelessness, our proneness to make routine and subconscious habitual actions, we need occasionally to stir up our fervor and intensity in using energetically the grace God gives us.

While these subjective dispositions are paramount, there are some objective circumstances such as the excellence, quantity, duration and difficulty that obviously help to make our actions more perfect. Thus an act of faith, hope or charity excels in worth acts of prudence, justice, etc. However, as we have already said, by a right subjective intention, these lesser acts can become acts of love. Quantity, if all other considerations are equal, obviously influences the merit of an act. The same may be said of duration and difficulty.

St. Thomas refuses to admit that our temporal successes are, properly speaking, the fruits of human activity. For him, an arrow in mid-flight can no more be said to be in possession of the effects of its movement than the foolish man, of whom the scriptures relate that he doubled his barns expecting to retire and enjoy the fruit of his earthly labors. Clearly the Christian in this world is a pilgrim en route to eternity, a sojourner who has not here a lasting city. Perhaps Chateaubriand had this in mind when he wrote: "On the day of our death, it will be a matter of great indifference to us whether we have been happy or unhappy." What the penetrating insight of a death-bed shows us, has really been true all the time—what matters a place through which we are speedily passing?

Fr. Faber, whose spiritual writings ought to be much more popular than they are, expresses this truism of the spiritual life with characteristic gracefulness: "Holiness depends less upon what we do, than upon how we do it . . . what I assert is, that the saints, as a class, did few things. Their lives were by no means

**T**HE N.C.W.C. Forum Committee, representative of the National Catholic Welfare Conference, presents its 1951-52 series of eight articles, month by month, under the general title, "The Catholic and the Community." These have been prepared for general use and should be especially helpful to organization and educational leaders.

**Use the articles:**

- For your own information.
- For stimulating a program of action in your organization.
- As texts for discussion clubs, forums, round tables, radio talks.
- For informal discussion at home and abroad.

**Use the questions at the end as guides for reading and discussion.**

crammed with works, even with works of mercy. They made a point of keeping considerable reserves of time for themselves, and for the affairs of their own souls. Their activity was far more contemplative than we in these days are inclined to suspect. They were men who were not over-ridden by publicity. They were men whose devotional practices were few in number and remarkably simple in method. On the whole, their lives seem very empty of facts, disappointingly empty . . . the saints, as a body, do few things. Some saints have been made saints by one thing. One Communion is enough to make a saint. What it comes to is, that the only important thing in good works is the amount of love we put in them. The soul of an action is its motive. The power of an action is neither in its size nor in its duration, though both of these are very considerable matters. But its power is in its intention. An intention is pure in proportion as it is loving. Thus, you see, what we want is not many actions, but a great momentum in a few actions. Now this doctrine of intention gives a peculiar character to all our actions. We see that their value does not depend upon their size or age. They have to do with God, to Whom, because He is infinite, nothing is great and nothing small. Greatness and littleness are not His standards. Thus the capabilities of our humblest actions have something in them which approaches the inexhaustible . . . The saints threw immense effort into their least actions. Immense efforts cannot help being limited in number. Hence the saints were men of few actions and few devotions. Their power was love; their touchstone pure intention. They concentrated everything upon their intention. They made it do duty for everything else. It was their compendium of holiness. The saints were men who did less than other people, but who did what they had to do a thousand times better." (Faber, *Spiritual Conferences*, pp. 222-229 passim).

These reflections on the nature and quality of meritorious actions should profoundly influence the activities of lay apostles, as well as religious and clerics. All of us are inclined, in our organizational work,

to ape the sales manager and adopt the efficiency, mass-production, volume-distribution viewpoint. Without realizing it we begin to drift further and further away from sound doctrine and philosophy and finally all spiritual orientation and interpretation is replaced by a thoroughly secularistic outlook. The supernatural has disappeared, and, except that our work is nominally for the Church, we have become merely merchandisers of ideas and plans and have lost the supernatural zeal and commission of apostles.

How many otherwise good people who have joined and deserted the ranks of Catholic Action have this problem of rightly-ordered intention to blame for their failure? We need the help of even these misdirected lay apostles too much to neglect further their sound spiritual growth. The role of the ecclesiastical assistant in forming or educating the mind and conscience of lay apostles is therefore paramount if lasting results are to come from Catholic Action.

The morbid contemporary interest in psychiatry is an index that modern man is deeply concerned with his interior spiritual life. Among the countless intellectual privileges of being a Catholic is the possession,

in ascetical theology, of the accumulated knowledge and wisdom of twenty centuries of the Church's experience in this exceedingly important field. To be a good lay apostle is impossible without knowing something of these matters and, to the extent we can, practicing them as well. Let us do the work of Christ in a manner becoming true Christians. Let us never forget that the soul of action is motive, its power love, its touchstone, pure intention, and its evaluation and reward, divine.

#### QUESTIONS

1. What was the Pelagian heresy?
2. What makes a human act supernaturally meritorious?
3. Why can transient acts merit an eternal reward?
4. Would a truly Catholic outlook influence our judgment concerning our relationships with fellow workers in Catholic Action in such matters as jealousy, misunderstanding, "lack of credit," "lack of appreciation for all I have done," etc.

#### BIBLIOGRAPHY

1. *Christian Spirituality*, P. Pourrat, Burns, Oates & Washburne, Ltd., London, 1922. 4 vols.
  2. *The Spiritual Life*, A. Tanquary, Peter Reilly Co., New York, 1938.
- (Both contain comprehensive bibliographies.)

### Can the United Nations Protect Human Rights?

(Continued from page 5)

gressively free secondary education, for progressively free higher education, equally accessible to all on the basis of merit, and for adult "fundamental education" for those who have not completed their primary education. It also stipulates that education shall encourage the full development of the human personality, the promotion of understanding, tolerance and friendship and the furtherance of the activities of the United Nations for peace and effective participation in a free society.

The implicit emphasis in the seven paragraphs of the education article covered by the above points is on state obligations. We should have been happy to report that the United States proposed the next two paragraphs which the Commission adopted but the honor goes to Denmark! These paragraphs read: "the obligations of States to establish a system of free and compulsory primary education shall not be deemed incompatible with the liberty of parents to choose for their children schools other than those established by the State which conform to minimum standards laid down by the State; in the exercise of any functions which the State assumes in the field of education it shall have respect for the liberty of parents to ensure the religious education of their children in conformity with their own convictions."

While these paragraphs are indispensable and minimum qualifications of the above article, they do not constitute a guarantee of protection and enforcement of parents' rights. Provision must be made for this in the first section of the Covenant where less contingent rights are treated and which are accordingly governed by a more precise method of enforcement.

The Commission can be commended for recognizing the importance of the economic, social and cultural rights and their delicate and intricate relationship to higher rights such as freedom. It did a good thing to put both types of rights into one Covenant to remind us of their relationships, even though the rights may not be enforced by the same means.

The enjoyment of economic, social and cultural rights is rightly to be achieved "progressively" under the Covenant procedure while states will be under an obligation to give full effect to the civil and political rights enumerated in the Covenant within a reasonable time. (The only immediate or "reasonable" time limit set in relation to the economic, social and cultural rights is with regard to free compulsory education. The signatory states which do not have provision for this in territories under their control will agree to draw up a plan within two years after the Covenant is ratified.) It is envisaged that private as well as governmental action will be required to realize the enjoyment of economic and social rights, although that is not clear in the wording of the relevant article, namely: "The States parties to the present Covenant . . . undertake to take steps, individually and through international cooperation, to the maximum of their available resources with a view to achieving progressively the full realization of the rights recognized in this part of the present Covenant."

Furthermore the method of giving effect to the economic, social and cultural rights is to be by reports to the United Nations on progress made in achieving the observance of these rights. These reports can be used by the Technical Assistance Board and the Spe-

cialized Agencies for recommending international action to implement progressively the economic and social rights in the Covenant. International action will include such means as conventions, recommendations, technical assistance, regional and technical meetings and studies with governments.

On the other hand, the method of implementing the civil and political rights is more specific and direct. Its complaint procedure within its possibilities looks to quick administration of justice by the offending government.

In connection with the Commission's treatment of economic and social rights, it should be noted here that this follows recommendations first made by Committees of the Catholic Association for International Peace and later espoused by governments and organizations. This is a significant contribution to the international procedures of promoting respect for human rights.

The Commission made some improvements on the complaint procedure. It decided that the non-judicial Human Rights Committee, which would receive and investigate complaints should have nine members, instead of seven as originally contemplated, who should be elected by the International Court of Justice instead of by States Parties to the Covenant. It was agreed however, that the Court would elect members only from a list of persons nominated by States Parties to the Covenant. The Committee will not deal with any matter for which any organ of the United Nations competent to do so has established a special procedure or with which the International Court of Justice is seized. Normally the Human Rights Committee will deal with a matter referred to it only if available domestic remedies have been invoked and exhausted in the case.

As we have seen, the Covenant is far from a finished or perfect document and even the limited method of enforcement agreed upon will be ineffective in that it relies solely upon states to complain of violations by other states.

What are the next steps? The five part draft as it now stands (I and II, civil and political rights; III, economic, social and cultural rights; IV, complaint

machinery; V, reporting requirements for economic and social rights; VI, application of the Covenant in a federal state and to non-self-governing territories) undoubtedly will be forwarded by the Economic and Social Council now sitting in Geneva to the General Assembly which meets in Paris in November. The General Assembly may either revise and complete the Covenant itself, as it did the Universal Declaration of Human Rights, or return it to the Commission for further work.

Meantime the present draft needs careful study by Catholic organizations and individuals so that sound and prudent recommendations may be made to remedy deficiencies, some of which have been indicated above. Catholic organizations in this country—notably the N.C.W.C. with its basic draft of rights and the C.A.I.P. with its many suggestions on the step by step procedures of the Commission—have already had a considerable effect on the content of the Declaration and of the draft covenant. So, too, have international organizations like Pax Romana, the Catholic International Union for Social Service and the International Union of Catholic Women's Leagues, and many other groups—Jewish, Protestant and non-denominational.

Equally important is a widespread public campaign of education on human rights themselves and their observance in our own country, and on the necessity of universal legal protection of these rights, particularly as regards racial discrimination. It seems certain that the United Nations cannot begin to do an effective job of legally protecting human rights if the United States does not give strong leadership. Our citizens in the main, enjoy their rights and freedoms in a degree which is the admiration and envy of less fortunate people.

Our championship of basic human rights in international relations and our magnanimous assistance to help these people achieve an enjoyment of economic and social rights should not and cannot be minimized. But we must be willing to be bound, with them, to the observance of the laws we acknowledge in our conscience and for the most part respect in practice. It would be more than a pity if we were prevented from doing so by fear that our favorite sin would be torn from our bosoms.

## New Encyclical "ON PROMOTING CATHOLIC MISSIONS"

This important new Encyclical of His Holiness, Pope Pius XII, sets down "the principles and norms that must guide the zeal and activity of Catholic missionaries." Issued June 2, 1951, it is now available in pamphlet form.

15¢ per copy; \$12.00 per 100; plus postage.

Address N.C.W.C. Publications Office

1312 Mass. Ave. N. W.



Washington 5, D. C.

---

## NATIONAL COUNCIL CATHOLIC MEN

---

Television Rating — Lay Apostolate Congress—Apologetics Work  
— Radio — Prayers for Korea

### N.C.C.M. STUDIES TELEVISION RATING

**N**C.C.M. reports its progress in the study of a possible television rating plan which would classify programs in a manner similar to the Legion of Decency's classification of motion pictures. Although there are several current attempts by the TV industry to regulate itself, N.C.C.M. feels that an alert public opinion is necessary to make any self-regulation effective.

Its findings reveal that the major effort underway to set up standards for TV shows is sponsored by the National Association of Radio and Television Broadcasters, trade association of radio and TV stations. Their regulations will cover responsibility toward children, advancement of education and culture, acceptability of program material, decency and decorum in production, treatment of news, public events, religion, controversial issues and community responsibility.

The National Broadcasting Company's June, 1951, revision of radio program standards includes rules governing TV. The Columbia Broadcasting System is developing its own code for television which they promise will be more severe than the NARTB stand-

ards. Film producers have adopted a morality and general conduct code for TV for themselves.

However, some viewers believe that government censorship is the only way TV can be brought into line. One of the first moves in this direction was made by Congressman Thomas J. Lane of Massachusetts who introduced a bill amending the Communications Act of 1934 (which set up the Federal Communications Commission) to give FCC authority to promulgate regulations preventing obscenity, lewdness, lasciviousness and anything offensive to public decency on TV shows. The bill has been referred to the Committee on Interstate and Foreign Commerce.

In an effort to avoid government censorship, Senator William Benton, of Connecticut, has just introduced a revision of his former Senate bill to establish a National Citizens Advisory Board on Radio and Television. Although the bill does not explicitly state that the Board, composed of outstanding private citizens, would investigate morality of TV shows, the implication is that it would.

For a complete story on the results of N.C.C.M.'s television study, see the September issue of *Catholic Men*, publication of N.C.C.M.

### U. S. DELEGATES AND EXPERT AT LAY APOSTOLATE CONGRESS

**T**HE U. S. National Preparatory Committee for the World Congress of the Lay Apostolate, to be held in Rome, October 7-14, has announced the certification of the following men delegates from the United States:

Stewart Lynch, president, Martin H. Work, executive secretary, of the National Council of Catholic Men, and Col. John Ross-Duggan, representative of Serra International and the Holy Name Union of the Diocese of St. Augustine, Florida.

Certified as an "expert" is: Rev. Joseph Anler, moderator, St. Louis Archdiocesan Council of Catholic Men.

The World Congress is the first meeting of its kind in the history of the Church. Vittorino Veronese of Rome, chairman of the Organizing Committee of the Congress and president of Italian Catholic Action, has pointed out that Catholics have long felt the need to gather on an international level to consider their activities in the light of present world conditions.

The purpose of the Congress is to coordinate and encourage the work of existing associations and to study existing problems and ways of solving them. It is not planned to establish new organizations.

Each morning a general meeting will be held with one or two principal speakers. Fundamental themes to be discussed are "The World of Today and the Lay Apostolate;" "Doctrinal Foundations of the Lay Apostolate;" "How to Prepare the Laity for the Apostolate;" "For a Christian Social Order" and "The Presence and Responsibility of Catholics in International Life."

Afternoons will be devoted to workshops designed to exchange experiences in the apostolate. Mr. Work will serve as a member of the Presidential Team on the workshop of Public Opinion.

The Preparatory Committee is composed of Mr. Lynch, Mr. Work, Mrs. Gerald B. Bennett, president of the National Council of Catholic Women and Miss Margaret Mealey, executive secretary of N.C.C.W.

## AN INTERESTING APOLOGETICS WORK

Report from St. Vincent de Paul Conference, St. Mary Magdalen Parish, Brentwood, Mo., by Lawrence M. Reilly, vice chairman, Literature Committee, St. Louis, A.C.C.W.

*Our idea of distributing Catholic literature at bus terminals, etc., originated in a meeting of the Little Flower Conference of the St. Vincent de Paul Society fifteen or twenty years ago. When our Particular Council started a "Special Works Committee" this activity was spotlighted and several parish Conferences took it up.*

*We accumulate surplus papers and purchase extra copies of "Our Sunday Visitor." Our members save their "Registers," magazines, etc., and some of the Catholic schools have the students bring in recent clean magazines, such as "The Sign," "Liguorian," "America," "Social Order," "Sacred Heart Messenger," "The Grail," "Spark," "The Holy Family," "Ave Maria" and others—also pamphlets by The Queen's Work, etc.*

*We procure questionnaire cards from Father Edgar of the Passionist Preparatory Seminary, 7101 Natural Bridge Road, St. Louis, and staple these cards in the papers.*

*The cards contain a check-list of 12 popular questions about the Church, replies to which will be sent on request, no charge.*

*At our regular weekly meetings each of our twelve active members takes a bundle or two of papers, etc., (25 in each) and services a certain rack or two on his way to or from work.*

*These boxes or holders are home-made of sheet aluminum, galvanized iron, wood or steel. If out in the open, we have shields for protection against the weather. The word "Free" is painted on them—nothing else.*

*They are screwed or bolted wherever we find crowds of people who have to transfer or have long waits between trains, cars or buses. Permission is obtained wherever we can get it but most boxes have been installed without asking anyone because experience has shown us that the utilities, railroads, etc., are averse to granting written or even verbal rights to any one group or all groups. We have had fine results by just saying a prayer and going ahead.*

*In our bundles we try to intersperse colored magazines to catch the eye. The type of literature is not too important as long as it is Catholic—we believe it is the questionnaire card that gets results. It is advisable to have dependable workers service the racks and keep them as neat as possible.*

*Vandalism is to be expected. At times we've had papers strewn all about and again we have had to replace containers ripped off or damaged by vandals, so we try to pass by and check up on our individual spots almost daily. In most places, where convenient, we stock the racks three times a week.*

## At N.C.C.M. Headquarters

"Deign, O Divine Heart to preside over our meetings, to bless our undertakings both spiritual and temporal, to banish all worry and care, to sanctify our joys and soothe our sorrows. If any of us should ever have the misfortune to grieve Thy Sacred Heart, remind him of Thy goodness and mercy towards the repentant sinner."

With these words the Sacred Heart was enthroned in the offices of N.C.C.M. on June 19, 1951. Father Vincent McCauley, CSC, officiated.

*In the three years that we have concentrated on this special work, our little Conference has been instrumental in making several known converts. One is now in the religious life.*

*Over 1200 inquiries have been handled and almost 300 readers have applied for the correspondence course conducted by the Passionist Fathers. Inquiries have come in from every state, Alaska, Hawaii and India.*

*We notice that workers who came from Kentucky, Tennessee, Arkansas and Missouri mountain districts, mail in quite a number of cards asking for answers. So we feel some good is being done in breaking down the ignorance and bigotry still existent in the "Bible Belt." We also believe that many persons pick up our matter who would never think of investigating through a priest.*

## CATHOLIC HOUR SERIES POPULAR

The Catholic Hour Summer Series of radio talks entitled "Careers and Christianity" has proved popular as evidenced by the number of requests received by N.C.C.M. for copies of addresses.

Among the outstanding speakers was Dr. Vincent Edward Smith, member of the staff of Notre Dame University who spoke on "Christianity in Science Today" on August 5. Dr. Smith is an eminent Catholic philosopher-scientist and author. His views on the inadequacy of science as a solution of modern problems are set forth in his recent book, *Footnotes for the Atom*.

The series of eleven programs began July 1 with James M. O'Neill's talk, "Christianity and the American Way of Life." Professor O'Neill is a member of the faculty of Brooklyn College and author of *Religion and Education under the Constitution* and *Catholics and American Freedom*. Over 1800 requests have been received for copies of his talk.

On July 8, Rev. John S. Kennedy, editor of the *Catholic Transcript*, Hartford diocesan newspaper, discussed "Christianity in Modern Day Writing." Father Kennedy reviews literary works in his weekly N.C.W.C. nationally syndicated column "Balancing the Books."

Turn to page 16

---

## NATIONAL COUNCIL CATHOLIC WOMEN

---

Visit to Germany—Manchester Organized—Highway Safety—World Congress—Leadership Institutes

### VISIT TO GERMANY—1951

ESTHER SCHOLTER

**W**HENEVER I extended greetings to the German women I met while visiting their country under State Department auspices, they were astonished to hear that 7 million Catholic women, organized in 6,800 affiliated organizations, were engaged in a voluntary program of prayer, study and action. When I added that, organizationally speaking, our job was only a little better than half done, there was another gasp. Everywhere the women expressed their amazement that so many American women were affiliated in a religious federation.

Two members of a German organization of university women observed that they never knew that American women were "so warm and friendly"—their contrary impressions were "mainly from newspaper and movies."

At every meeting, the German women expressed heartfelt gratitude for the food and clothing Americans have sent and continue to send to individuals and to families, and for the organized assistance provided through War Relief Services-N.C.W.C. Indeed, not only the women but every mayor who greeted us, every government or organizational representative who welcomed us, had this message: "Tell your people back home in the U.S.A. that we owe our very life and our living now to your expressions of kindness and sympathetic understanding."

The panel of visitors included 11 American women representing 11 major organizations, and the purpose of the busy six-week tour was to forge closer ties between women's groups of the two countries. The first of its kind in Germany, the panel program was sponsored by the Women's Branch of the Office of the U. S. High Commissioner for Germany (HICOG), and, as the representative of N.C.C.W., I attended 75 meetings, visited 49 institutions, schools, homes, industrial establishments, etc., and talked with 129 German women, with whom I promised to remain in contact either personally or through our national headquarters office.

#### Why a Women's Panel?

Although Germany isn't half the size of Texas, and while its population of 65,000,000 is not quite half that of the U.S.A., its industrial capacity, including the potential of the Eastern Zone, is 40% of the Euro-

pean total. Added to this, it occupies a strategic area from the North Sea to the Alps, and all movements across Europe must traverse Germany in one direction or another. In a real sense, therefore, it stands between our free Christian Western civilization and the godlessness of Soviet communism.

The fact that there are almost 7 million more women than men in Germany today makes them a significant factor in the future life of the country and underlies the emphasis on women's affairs and voluntary organizations.

#### A Few Highlights

As we traveled through Germany, East and West, by bus, train, plane and volkswagon, the following programs and places stood out in highlight:

**Frankfort:** At the home of the Deputy High Commissioner for Germany, Frau Elisabeth Strunk told us of underground movements during the Hitler regime, of her own imprisonment and that of her husband, and of his death. Here we learned of death-defying efforts against the Nazi administration by highly intellectual and Christian Germans.

**Wiesbaden:** The small evening meeting took place at the flat of Frau Schlitt, where we met a Caritas social worker, herself a DP; also the nephew of the hostess, who told of the problems and hopes of young professional trainees; and a German woman whose daughter then was an exchange visitor to the United States. Later, when I was able to receive this young woman in my home in Milwaukee, our families and countries seemed very close in friendship and understanding.

**Reutlingen:** Here refugees from the East, young men of 17 to 25, were repairing the damaged structure that sheltered them. One boy of 20 had escaped from forced labor in a uranium mine, where he usually worked in 18 inches of water under very dangerous working conditions. The eyesight of another boy was almost completely destroyed by beatings and abuse during a six-month period of solitary confinement. The charge against him: A derogatory remark about the people's police, of which he was a member. After his release, he was re-arrested for refusing to vote as ordered in a coming election, but managed to elude his guards and to escape to the West.

**Stuttgart:** An evening meeting of 250 Catholic women

at a refugee camp, to hear Frau Saupp, a German leader, speak on "The Catholic Woman's Responsibility in Community Life." Two priests of the area, the representative of the League of Women Voters and I joined many of the refugee women in the discussion that followed.

**Munich:** At the depot, visited the Bahnhofsmisson, where the homeless and penniless arrivals are given a cup of coffee, a little food, and a place to sit and rest. Nearby was a Catholic home for working girls and women, to which also mothers and other women are referred for transient care by the Bahnhofsmisson.

**Berlin:** Here at an open meeting speakers who had fled from the East told how women and youth are being forced to bring others into active service of the satellite state through the German Democratic Women's Organization and Free German Youth (FDJ). Although a great proportion are not taken in by Soviet propaganda, they are in a most unfortunate position, because ration cards depend on party membership. Another hold is through employment.

The FDJ provides unlimited funds for youth activities, employment and participation in government, sports programs, exhibits and cultural performances. News of oppression of youth in the uranium mines and the many flights to the West offset its appeal in a small but effective way.

A message to the West: "In the name of 18 million people condemned to silence, we people of Berlin send an SOS to the free world. . . . The best means of defeating the Soviet attempt to bolshevize East Germany is to forge a strong link between Germans behind the Iron Curtain and the nations of the world by a warm flow of messages and food parcels."

In the East sector, Berliners live like prisoners,

their homes watched, their schools spreading communist doctrine among the young generation; very little building or clearing is in evidence. In the West sector, there is spirit and life and rebuilding.

**Hamburg:** Toll of the war—50% of housing and 47% of schools; 90% of harbor facilities and 98% of shipping. Now about 40% reconstruction has taken place.

At a bunker dwelling for refugees from the East, each cubicle contains double bunks along two walls with only walking space between. Bedding—none; blankets, sheets, pillows—none; even a baby was sleeping on a bare spring; but an elderly occupant said, "At least it is a place to rest my weary body without fear of imprisonment or worse."

**Cologne:** At headquarters of the Frauenbund—the German N.C.C.W.—the women had cleared the rubble of their destroyed national headquarters building with their bare hands, for no shovels or wheelbarrows were available. For three years they did their organizational work without a roof over their heads. We met in a room restored just two weeks before our visit.

### Lasting Impressions

The six weeks of meeting with and seeing the work German women are doing for better government, for the needy, sick, aged, orphans, refugees, and for their churches and schools, left a deep impression of their courageous spirit, of their back-breaking efforts to rebuild their shattered cities and their steadfast will to resist Communist advances for their favor.

The sincere cordiality of the German women and their gratitude for our visit assured us that our efforts to bring friendship, mutual confidence and understanding will result in a continuing relationship of goodwill.

## MANCHESTER—EIGHTY-SECOND COUNCIL ORGANIZED

**M**ORE than 200 women and priests braved teeming rain to attend the organization meeting of the Manchester Diocesan Council of Catholic Women, in Manchester, N. H., August 8.

The women represented thousands of Catholic women of the State of New Hampshire whose organizations had voted to unite as the Manchester Diocesan Council of Catholic Women and to form an outpost in this Granite State of the National Council of Catholic Women.

The organization meeting began with a business meeting at which officers of the deanery councils reported the affiliation of more than 70 societies during the three weeks organization period. Deanery presidents or officers who reported for their respective areas were: Urban Deanery, Miss Mary McQuaid of Manchester; Merrimack Deanery, Miss Elizabeth Murphy of Concord; Belknap and Carroll Deanery, Mrs. Daniel Sullivan of Laconia; Coos Deanery, Mrs. Neil Boucher of Groveton; Rockingham and Strafford Deanery, Miss Anna K. Buckley of Dover; Hillsboro Deanery, Mrs. Rose Ledoux of Nashua; Cheshire and

Sullivan Deanery, Mrs. Nellie R. Evans of East Jaffrey; Grafton Deanery, Mrs. George Mainville of Claremont.

Miss McQuaid, president of the Urban Deanery Council, presided at the business meeting and Miss Pauline Descoteaux, of Manchester, read the tentative constitution for the new diocesan council.

Rev. Gilles Simard, of Manchester, spiritual moderator of the new council, explained the important purpose of the meeting and announced the selection of committees through which the Diocesan Council will carry out the Bishop's program. These are: Co-operating with the Confraternity of Christian Doctrine, Cooperating with Catholic Charities, Family and Parent Education, and Hospitality.

Miss Mary Donohoe, affiliations secretary of the National Council of Catholic Women, spoke on "The Council in Action." She outlined services to Church and community which might be undertaken by the affiliated organizations.

The Diocesan Council was described as a federation by Miss Anna K. Buckley, of Dover, state regent of the

Catholic Daughters of America, who told of the original organization of the National Council of Catholic Women which was called into being to unify the organizations of Catholic women and coordinate their work.

Mrs. William Dalton, of Augusta, Maine, represented the National Council of Catholic Women at the meeting. A former president of the Portland Diocesan Council of Catholic Women, Mrs. Dalton is now a member of the Board of Directors of the N.C.C.W., representing the Province of Boston. Mrs. Dalton told of the work of the neighboring Portland D.C.C.W., welcomed the Manchester women's organizations into the national federation, and offered any needed assistance between neighbors.

The principal address of the afternoon was given by Most Reverend Matthew F. Brady, Bishop of Manchester. His Excellency spoke of the work he has assigned to the united Catholic women of the diocese—an expansion and development of work already being done by women throughout the state.

In discussing religious education, His Excellency said the first concern of a young mother is the religious education of her child—and rightly so, for if the child

is not trained in religion from little beyond infancy, important years are lost. He stressed the special purpose of the Confraternity of Christian Doctrine to reach those uninstructed and uninformed in religious and moral life, especially children. However, adults need this instruction also, His Excellency said, and the Committee on Cooperating with the Confraternity of Christian Doctrine will aid increased numbers of women to grasp the opportunity for such training.

Bishop Brady also emphasized the need for more intensive work in the field of charity. "Show your Christian Faith in action," he advised. He acknowledged the magnificent support of the women of the diocese for the Charities program and asked for a development of this support. "It is not enough to give material support, place all the responsibility for charity on institutions, and then feel you have done your part," His Excellency said.

At this meeting, Bishop Brady announced the first officers for the Manchester Diocesan Council of Catholic Women: president, Mrs. Arthur Blondin, Manchester; treasurer, Miss Beatrice Lambert, Manchester; secretary, Miss Mary Gregg, Conway.

## HIGHWAY SAFETY IN THE NATIONAL EMERGENCY

N.C.C.W. was among the organizations represented at the 1951 President's Highway Safety Conference, held in Washington, D. C., June 13-15. With 2,000 public officials and civic and industry leaders in attendance the meeting opened with presentation of the colors by the Third Infantry, United States Army. President Truman, keynote speaker at the opening session, pointed out that "highway accidents strike directly at our national strength" at a time when the urgent need is to "make our country stronger." He called upon each individual citizen to accept "personal responsibility to support the highway safety program." "This will take self-discipline, but it can be done," he asserted. "It's a simple matter of good citizenship."

This year's Conference re-emphasized the necessity of putting into effect the Action Program adopted at the first President's Highway Safety Conference in 1946. However, present national and international conditions were reflected in the addresses which geared the discussion to a consideration of the relation of highway traffic to civil defense and Korean needs. Questions regarding the availability of strategic materials were answered and the questioners told how to apply for needed material. It was stated that the course taken in World War II of cutting off war materials supply from civilian use had been found disastrous, as by the end of the war, railways, highways, locomotives and trucks were in a dangerous condition and soon would not have been able to provide the necessary transportation. The period between the end

of hostilities and the conflict in Korea was not long enough to rebuild and expand as much as was necessary to meet the demand. It is felt, therefore, that the policy of the government will permit sufficient materials for civilian use to take care of transportation needs. Construction and maintenance of highways, adequate supply of trucks and cars, and equipment to maintain them in condition are requisites to effective support of the war effort. While the Conference recognized the value of human life at all times, special reference was made to the great loss to the nation during the present emergency through deaths and absence from work due to traffic accidents which can be avoided.

It was agreed by those who have been active in traffic safety work that the most effective public support can be obtained through organization on the state level, starting with a Governor's Committee on Traffic Safety with all interested officials and organizations represented. Similar organization would be set up on county and city levels. Sufficient funds should be made available by legislatures to provide a working staff. Volunteer groups would cooperate with these community and state committees.

The consensus of the meeting was that traffic accident reduction is a matter of education—educating the public to accept personal responsibility in the avoidance of accidents; educating them to recognize the necessity of providing leadership in movements which will promote traffic safety; educating for safety

at all levels: elementary grade children in pedestrian and bicycle use, high school students in automobile driving, and adults in auto driving through evening community courses; educating the public to recognize the value of and to accept law enforcement, driver licensing, motor vehicle inspection, etc. In other words, a safety program to be effective must come down main street.

## LATE JUNE D.C.C.W. CONVENTIONS

**Reno . . .** A message of appreciation and encouragement was sent the Reno D.C.C.W. at its 16th annual convention, June 20-21, by Most Rev. Thomas K. Gorman, Bishop of Reno, who was necessarily out of the State. In developing the convention theme, "Catholic Action," Rev. Francis Mikula, spiritual moderator, stressed the importance of the participation of laymen and women in the spread of the Church throughout the world. The convention was also addressed by Miss Emma A. Von Hatten, N.C.C.W. treasurer. Mrs. Harold McKenna was elected president to succeed Mrs. Annie Corcoran.

**Peoria . . .** June 24, first anniversary of the canonization of Maria Goretti, martyr of purity, was chosen by the Peoria D.C.C.W. for its 8th annual convention. The theme selected was "Home, the School of Saints." In his sermon at the opening Mass, Most Rev. Joseph H. Schlarmann, Bishop of Peoria, told the delegates, "You Catholic women of today must be alert to every matter that touches the welfare of your Christian homes, the Christian education of your children, the literature that enters your homes, and the associates and the recreation of your sons and daughters. . . . Assunta and Maria Goretti are your patterns." Celebrant of the Mass was Rev. James F. Garrahan, spiritual moderator. Rev. James P. Conroy gave the theme address. The National President, Mrs. Gerald B. Bennett, spoke on "Developing a Parish Council." Mrs. W. H. Harper, third national vice president, attended the meeting. Mrs. W. M. Kennedy continues as president.

**Harrisburg . . .** More than 600 women and over 100 priests attended the Harrisburg D.C.C.W. 26th annual convention, June 27. Most Rev. George L. Leech, Bishop of Harrisburg, celebrated the opening Pontifical Mass and spoke at the banquet closing the convention. Another guest speaker was Miss Margaret Mealey, N.C.C.W. executive secretary, who told the women, "We have been taught to pray. We have Christ's teachings. We can act. Let us accept our role with the humility, fortitude and wisdom of those who preceded us. Let us through prayer, study and action exhaust the great potential of our organization. This is our part in peace." The theme of the convention was "Work for Peace through Prayer and Sacrifice." An interesting feature was the St. Anthony Guild Mobile Library, stocked with Catholic literature and objects of religious art and devotion. Miss Pauline W. Callaghan continues as president.

## WOMEN SLATED FOR WORLD CONGRESS

The first World Congress of the Lay Apostolate in the history of the Church, to be held in Rome, October 7-14, is drawing ten women delegates from the United States. The President and Executive Secretary of the National Council of Catholic Women, Mrs. Gerald Bennett and Miss Margaret Mealey, who are members of the U. S. National Preparatory Committee for the World Congress, will attend. The other delegates are Mrs. Robert Donaldson, N.C.C.W. director, Province of Newark; Miss Frances Maher, supreme grand regent, Catholic Daughters of America; Mrs. Walter J. Whelan, president, International Federation of Catholic Alumnae; Miss Catherine Schaefer, assistant to the General Secretary, N.C.W.C., for UN Affairs; Mrs. Albert R. Spillman, representative of the Brooklyn D.C.C.W.; Miss Mary Mealey, from the Archdiocese of San Francisco; Mrs. Geraldine Cadogan, general secretary, Blessed Trinity Mother Missionary Cenacle; and Miss Mary Healy, representative of the Outer Missionary Cenacle.

Mrs. Henry Mannix, past president of the N.C.C.W., and now vice-president for the Americas of the In-

## LEADERSHIP INSTITUTES

**A**s we go to press the first N.C.C.W. Leadership Institute, held at Trinity College, Washington, D.C., has just ended. Enthusiastic appreciation of the great value of the meeting to their future work was expressed by every one of the 87 women present. Thirteen states and the District of Columbia were represented by women from 22 dioceses. The National President; three Provincial Directors; two representatives of affiliated national organizations; N.C.C.W. representatives to the International Union of Catholic Women's Leagues, the United Nations, and the National Catholic Resettlement Council; and eight national committee chairmen and vice-chairmen participated in the meeting.

Institutes for the mid-West and West are scheduled for September 3-7 at Maryville College of the Sacred Heart, St. Louis, Mo., and September 10-14 at Asilomar, Pacific Grove, Calif.

ternational Union of Catholic Women's Leagues, will be an I.U.C.W.L. representative at the Congress. Sisters Mercedes and Marie of the Holy Trinity, moderators of the Outer Missionary Cenacle Apostolate, will attend as "experts."

Some details of the Congress are given in the N.C.C.M. section of this issue of *Catholic Action* and a further reporting of the meeting will be made in the National Council of Catholic Women section of the November issue.

## DAUGHTERS OF ISABELLA

D. of I. fellowships in the National Catholic School of Social Service of the Catholic University of America have been awarded to Miss Mary Lou Cleary, a member of Hyacinth Circle, New Bedford, Mass., and Miss Jacqueline Clark, of Providence Circle, Providence, R. I. Miss Cleary is a graduate of Boston University and Miss Clark of Salva Regina College, Newport, R. I. Both will study for the degree of Master of Social Work at the Catholic University.

At its recent annual meeting the National Board of the National Circle, D. of I., announced the granting of a scholarship in the National Catholic School of Social Service to Miss Teruko Mori of Tokyo, Japan. Nine scholarships in Canadian schools were also awarded this year to Canadian girls.

The Daughters of Isabella report constant and continued support of the appeal of War Relief Services—N.C.W.C. for the needy of the world. Many Circles of the organization have sent packages of clothing at intervals since the fall of 1945. One Circle has averaged one shipment a month for the past three years. Over 12,000 new garments have been sent to the storerooms of the Holy Father, while tens of thousands of used garments, about 2500 yards of new material, 3000 bars of soap, 1300 towels and 600 face cloths have been shipped to War Relief Services—N.C.W.C. Food packages also have been sent by national officers and a number of local Circles to certified families.

## PRO ECCLESIA ET PONTIFICE

Mrs. A. J. Dooner, of Pueblo, Colo., national director from the Province of Denver, has been honored by His Holiness, Pope Pius XII, with the *Pro Ecclesia et Pontifice* medal for her outstanding contribution to the work of the Church. Mrs. Sabina O'Malley and Mrs. C. J. Stoffel, both of the Pueblo Diocese, were awarded the *Benemerenti* medal.

N.C.C.W. also extends congratulations to Mrs. Matt McGarty, former national director, Province of Milwaukee, upon the honor which has come to her in the award of the *Pro Ecclesia et Pontifice* medal by His Holiness, Pope Pius XII. Mrs. McGarty served on the Board of Directors from 1944 to 1948.

---

## N.C.C.M.—Continued from page 11

---

A code of morals providing penalties for newspapers going below a set standard was urged by Neil MacNeil as he spoke on "Christianity in Journalism Today," on July 15. Mr. MacNeil is former assistant editor of the *New York Times*.

Speaker on the July 22 program was James B. Carey, secretary-treasurer of the Congress of Industrial Organizations. Mr. Carey's long experience in the field of labor and in the development of the Congress of Industrial Organizations qualified him to speak on "Christianity in Labor Today."

George W. Strake, of Houston, Texas, outstanding industrialist and philanthropist, spoke on "Christianity in Industry" on July 29. The August 12 program featured Michael DiSalle, director of the U. S. Office of Price Stabilization, speaking on "Christianity in Government Today." On August 19, Clarence Manion, dean of the College of Law, Notre Dame University, explored the field of "Christianity in Law Today." The August programs ended on the 26th with Major General John M. Divine, chief of the Armed Forces Office of Information and Education, speaking on "Christianity in Military Life."

Two programs in September will complete the series. Martin J. Quigley, publisher, of New York, will speak on September 2, on "Christianity in Motion Pictures Today."

The speaker for September 9 will be Richard Pattee on "Christianity in International Affairs Today."

## U. S. TROOPS IN KOREA RECEIVE PRAYERS OF RADIO LISTENERS

Since Rev. William J. Clabby's proposal on a Catholic Hour broadcast on May 27 that listeners compile a spiritual bouquet for the nation's fighting forces in Korea, the National Council of Catholic Men has been swamped with contributions to the bouquet. Latest figures reveal its astounding growth. So far, 100,394 Masses have been offered, 61,598 Holy Communion, 112,074 Rosaries, 67,330 Visits to the Blessed Sacrament, 2,269,337 Prayers, 1,731,347 Lit-anies, 1,912,488 Good Deeds and 123,861 miscellaneous spiritual offerings.

One of the most heart-touching contributions was sent from "some of the blind lepers" of Molokai, the Hawaiian isle made famous by Father Damien. On a card decorated with a colored picture of a sprig of lily of the valley, they listed their contributions: 60 Holy Masses; 62 Holy Communion; 820 Rosaries; 335 Stations of the Cross; 300 Visits to the Blessed Sacrament; 38,000 Ejaculations and 1,000 Sacrifices.

Father Clabby is a colonel and Air Force chaplain stationed in Anchorage, Alaska. The Catholic Hour broadcast was entitled "Your Son in the Air Force."

fail to pass on the basic truths of religion to their children," says Bishop Edwin V. O'Hara of Kansas City, chairman of the Confraternity's Episcopal Committee, in a preface to the report.

Major obstacles to providing religious instruction for public school children were detailed by the survey as 1) difficulty in interesting the children; 2) too many competing attractions outside school hours, and 3) the fact that many of the children live far from the church. Listed as a contributing factor was "general apathy on the part of some parents with regard to the religious instruction of their children." Suggestions for surmounting these difficulties are given in the report.

The Survey also studies progress of fields of operation of the C.C.D. such as release-time classes, the apostolate of good will toward non-Catholics, teacher preparatory courses for lay people, parent-educator programs, religious discussion clubs for adults, and religious vacation schools for public school children.

His Excellency feels that the public school children "constitute the central problem posed in the survey."

**W**ITH this issue begins the 1951-52 Forum Series of articles under the accompanying title. For our regular readers there is no need to say more. Newer subscribers may be interested to know that this 8-month series, which appears each year from September to April, looks toward the development of strong and active parish societies with better informed members. **"The Catholic and the Community"** It is hoped that a study of this series will aid Catholics to be a leavening influence in community life.

Reprints of the articles for handy group use are available to subscribers to the magazine at 3¢ a copy; \$1.00 for 50 copies of a single reprint; \$1.50 for 100 copies of a single reprint.

**F**OR a number of years now, an official Bishops' Committee for the Spanish Speaking has interested itself in the needs of the Spanish speaking people of the southwestern section of the United States. A regional office is maintained, which is moved every two years to a different city in the Southwest. Corpus Christi has been its office for the past two years and it is now located at Austin, Texas. Rev. Theodore J. Radtke continues as executive secretary, with Rev. Erwin Juraschek, San Antonio archdiocesan director of the Council of Youth, coming in as assistant executive secretary and director of youth work for the Bishops' Committee.

Since its foundation the regional office has organized credit unions; encouraged civic activities; provided

youth leadership training for spiritual formation and preparation of future leaders; sponsored vocational guidance; encouraged the responsibility of the vote, back-to-school drives, health campaigns and public housing efforts. It has also conducted campaigns to aid cotton pickers or transient workers.

On the national level the Bishops' Committee gathers and disseminates information and works for the improvement of conditions and opportunities among the Spanish Speaking.

**A** SURVEY of family activity programs carried on in the various dioceses of the country, recently made by the N.C.W.C. Family Life Bureau, shows certain specific trends. Among these are:

1. The growing tendency, particularly on the part of the younger generation of fathers, to interest themselves actively in the training of children in the home and in the promotion of a variety of companion interests that are essential to vital and successful family life.

2. Interest in child training. Long a major interest of the family apostolate, the U.S. Hierarchy's 1950 statement on the child has given it additional impetus the past year. A 200-page vestpocket book on parent education, entitled "The Child's World" which covers the entire field of child care and training and which is in readiness for fall study club work, promises to further benefit this work.

3. Revival of religious practices within the family circle and the increased emphasis on all the spiritual aspects of family life.

4. Increased organized effort to help young folks prepare for marriage, both inside and outside the school. Catholic colleges almost universally offer at least one course on the family, and courses in Catholic high schools are consistently growing. Important, too, is the fact that workshops on the family for Sisters teaching in the grades are being held in schools and motherhouses during the vacation period. These aim at aiding the Sisters in developing a Christian family mentality in their pupils through the usual courses taught in the grades. Probably even more striking has been the growth of marriage preparation forums for young people outside the school system. Some of these are for teen-agers, others for engaged couples.

5. Emphasis being given to a variety of efforts to inspire youth with a high regard for sex or the virtue of chastity.

6. Organized programs of action that constitute the apostolate of the family on parish basis. This development is also a promising one. Through no other channel can the benefits of this apostolate be so effectively brought to the great mass of Catholic families.

WE bid you welcome, dear sons and daughters, whom a common attachment to Christian principles and to Catholic social doctrine has brought together from all corners of the earth (some of you came from distant countries across the sea, others from nearer points in Europe) to consider problems of rural life. You make especially clear, at this moment, the spirit in which you have conducted your discussions by expressing the desire that the blessing of the Vicar of Jesus Christ, by its supernatural power, may render fruitful their conclusions and results.

With praiseworthy breadth of vision, your Congress has sought to extend its study to all men who live in rural areas: some of them directly engaged in working the soil, to make it yield vegetables and animal products for the satisfaction of their own and their fellows' needs; others living with or among them to provide them with various necessary services.

Two obvious facts, before reasoning at all, must convince the least attentive of the importance of these problems. On the one hand, the fact that the majority of mankind lives on the land, either on isolated farms, or in villages or market towns; on the other hand, the fact that these problems, though of immediate concern to these populations themselves, because of their indirect effects are of primary interest to the whole human race, and are related to the internal structure of the state, and even of the Church, by reason of the profound influence they exercise on the development, biological and intellectual, spiritual and religious, of humanity.

Our predecessor of happy memory, Pius XI, in his encyclical *Quadragesimo Anno*, when speaking of the favorable and unfavorable consequences of the economic system of industrial capitalism, had already drawn attention to the rural dwellers (cf. *Acta Apostolicae Sedis*, Vol. 23, 1931, pag. 210). The question has lost none of its seriousness.

Paralleling its influence on the whole of economic life (and this state of affairs still continues), that economic system had necessarily to make its influence felt also on the spiritual, social and material conditions of rural populations. Nay more, today it can be said that the destiny of all mankind is at stake: will men be successful or not in balancing this influence in such a way as to preserve for the spiritual, social and economic life of the rural world its specific character? Will they succeed in assuring it, if not a preponderant, at least an equal impact on all human society?

Could it be that there are irrecon-

## Rural Life and the World of Today

Translation of the address given in French by His Holiness Pope Pius XII on July 2 to delegates from 20 countries to the First International Catholic Congress on Rural Problems. The translation was made by a committee of the Congress.

cilable causes of conflict in this area? By no means. From the very fact that one lives in the natural conditions of human life and its perfecting, the division of labor and functions do not of necessity engender conflicts of this kind. Everyone of good will must recognize that the system of industrial capitalism has helped render possible and has even stimulated increase in agricultural production; that it has permitted, in many regions of the world, higher levels of physical and spiritual life for rural people. It is not then to the system itself that blame is to be attached, but rather to the danger it would run if its influence were to succeed in altering the specific character of rural living, by assimilating it to the life of urban and industrial centers, by making of the "country," as herein understood, a simple extension of the "city."

Such a procedure, and the theory which supports it, is false and harmful. As is well known, Marxism professes just such a theory. It has fallen into the idolatrous worship of technology and industrialization to an extreme degree. The "collectivization" of agricultural labor, after the manner of a factory; the degradation of the countryside, reduced to nothing more than a reserve of manpower for industrial production; this is where Marxism leads. But this is where the principles of economic liberalism lead, once the pursuit of gain, on the part of finance capitalism, bears with all its weight upon economic life; once also the interrelations of the national economy are considered exclusively from a market point of view as a price mechanism. And note that the consequences are identical for rural populations abused by industrial capitalism; either they become mere reservoirs of manpower, or they remain lethargic amidst a miserable existence, subject to the most dangerous tensions.

Without being the sole cause of the rural "exodus," today deplored nearly everywhere, the preponderant part given to the interests of industrial capitalism in the production and distribution of income, plays its role here. It would, therefore, be an understatement to speak of this painful phenomenon as merely a "leaving the

farm." Rather the word "exodus" should be used, in all loyalty, to make plain to everyone how a one-sided evolution of the economy ends by wrecking the human and social structure of an entire people. Finally, for want of a capable and enterprising rural population, the soil, allowed to go fallow through lack of care, or exhausted through unskillful over-cropping, loses gradually its natural productivity, and the social economy itself is swept along into a crisis of the gravest sort.

Today, men have the opportunity of deciding whether they will continue to follow a policy of one-sided and shortsighted "quest of profit," or rather will begin to look toward the totality of the social economy, which is its objective end. Here are some examples: contemplated assistance to "underdeveloped" regions; agrarian reform, happily begun here and there; emigration and immigration, encouraged by international planning; a better regional grouping of complementary national economies; a better distribution of productive forces within national boundaries. All these measures should have for their purpose, among others, to assure rural peoples everywhere their proper character, their proper value in the economy and society.

It is exactly that which must be borne in mind when one deplors the defects and clashes in human relations, resulting from the labor structure in the world of industrial capitalism. Complaint is made, in effect, that labor has, as it were, "lost its soul"; that is to say, the personal and social sense of human living. Complaint is made that labor, oppressed on all sides by a complexity of organizations, sees this human life transformed into a giant automaton, of which men are only the unconscious cogs. Complaint is made that technology, "standardizing" every move, works to the detriment of the individuality and personality of the worker.

A single remedy, universally applicable, would be difficult to find. It is none the less true that work on the land acts as a powerful defense against all these disorders. We are thinking, here first of the individual farm, of the family-type farm. Of such is made

up that rural class, which by reason of its over-all character, and also by reason of its economic function, forms as it were the nucleus of a healthy rural population. To say this is not to deny the utility, often the necessity, of larger farm enterprises. Nevertheless, in permanent contact with nature, as God created and governs it, the worker in the fields knows by daily experience that human life is in the hands of its Author. No other work group as this is so suited to family life, as a spiritual, economic and juridical unity, and also in all that concerns production and consumption. However hard this work may be, man finds himself still master of his world through action at the heart of the community; of the family, of the neighborhood, and also, secondarily, of various economic cooperatives, provided, nevertheless, that these remain in all truth, and not merely as a mat-

ter of form, grounded on the responsibility of the membership. As regards modern technology, in the full measure in which it should place itself at the service of the individual farm enterprise, it will adapt itself naturally to the concrete situation in each particular case. Thus it will leave intact the individual character of agricultural labor.

Far be it from Us to indulge in unreal romanticism. With much patience and tact, it is necessary to place the farm world once more on the path of its salvation, master its defects, overcome the fascination for a world to which it is alien.

Furthermore, modern social legislation should offer its advantages to rural people, but in conformity with their specific character. Above all, let them have the opportunity for careful education, wisely adapted to their needs, which will stimulate their pro-

fessional betterment. Besides—which goes without saying—we could not insist too strongly that Catholic populations be given a solid Catholic formation.

It is particularly satisfying to Us to be able to welcome Your Congress precisely at this time, when agricultural organizations and agencies, already of proven capacity, have established their headquarters in the Eternal City, or continue to develop their activity here. And We are happy to assure all the agencies and offices of United Nations, destined to bring international assistance to the working man, that the Church is ever prepared to support their efforts with most sympathetic collaboration.

With all Our heart We pray Divine Providence to bless so many efforts, and We bestow on you with deep affection Our Apostolic Benediction.

## Calendar of Scheduled Catholic Meetings and Events

### September, 1951

- 27-Sept. 1—SUMMER SCHOOLS OF CATHOLIC ACTION—25th year—last one to be held in Chicago, Ill.
- 1-3—CATHOLIC KOLPING SOCIETY OF AMERICA—national convention, Rochester, N. Y.
- 3—AMERICAN CATHOLIC PSYCHOLOGICAL ASSOCIATION—5th annual meeting, Chicago, Ill.
- 6-9—NATIONAL NEWMAN CLUB FEDERATION—37th annual convention, Portsmouth, N. H.
- 6-11—NATIONAL CONFERENCE OF CATHOLIC CHARITIES; THE ST. VINCENT DE PAUL SOCIETY; AND THE APOSTLES OF THE SEA—27th Annual Meeting, Detroit, Mich.
- 26—SOLEMN CONSECRATION OF THE MOST REV. JOSEPH P. DOUGHERTY as Bishop of the newly created Diocese of Yakima—Seattle, Wash.
- INSTALLATION OF THE MOST REV. THOMAS A. CONNOLLY as Archbishop of Seattle, will immediately precede the consecration of Bishop-elect Dougherty.
- 28-Oct. 1—CONFRATERNITY OF CHRISTIAN DOCTRINE—regional congress for Province of Portland, Seattle, Wash.
- 29-Oct. 1—CONFRATERNITY OF CHRISTIAN DOCTRINE—regional congress, Hartford, Conn.

### October, 1951

- 2-4—CONFRATERNITY OF CHRISTIAN DOCTRINE—regional congress for the Diocese of Austin, Waco, Texas.
- 2-7—HOLY NAME SOCIETY—fifth national meeting, Detroit, Mich.
- 3—SOLEMN CONSECRATION OF THE MOST REV. DERMOT O'FLANAGAN as Bishop of Juneau, Alaska, at Anchorage, Alaska.
- 9-11—CONFRATERNITY OF CHRISTIAN DOCTRINE—regional congress for Province of Denver, Pueblo, Colo.
- 11-14—NATIONAL CATHOLIC YOUTH COUNCIL—1st meeting, Cincinnati, Ohio.
- 15-19—YOUTH DEPARTMENT, N.C.W.C.—3rd national conference, Cincinnati, Ohio.
- 16-18—CONFRATERNITY OF CHRISTIAN DOCTRINE—regional congress for Province of Baltimore, Wheeling.
- 19-23—NATIONAL CATHOLIC RURAL LIFE CONFERENCE—29th national convention, Boston, Mass.
- 23-25—CONFRATERNITY OF CHRISTIAN DOCTRINE—regional congress for Province of New Orleans, Birmingham, Ala.
- 26-28—CONFRATERNITY OF CHRISTIAN DOCTRINE—regional congress, Albany, N.Y.

### November, 1951

- 7-11—CONFRATERNITY OF CHRISTIAN DOCTRINE—9th national congress, Chicago, Ill.
- 27-29—NATIONAL CATHOLIC CEMETERY CONFERENCE—4th annual convention, St. Louis, Mo.

### April, 1952

- 15-18—NATIONAL CATHOLIC EDUCATIONAL ASSOCIATION—19th annual convention, Kansas City, Mo.

### September, 1952

- 20-24—NATIONAL COUNCIL OF CATHOLIC WOMEN—26th national meeting, Seattle, Washington.

# Month by Month with the N.C.W.C.

## Recent Ecclesiastical Developments In United States

In the last few weeks Our Holy Father has honored the United States with the creation of a new ecclesiastical province (Seattle), raising Seattle to an archdiocese and promoting Bishop Thomas A. Connolly of Seattle to be its first archbishop. The Holy Father also created the new Diocese of Yakima, in the State of Washington and the new Diocese of Juneau, in Alaska.

Msgr. Joseph P. Dougherty, chancellor of the Diocese of Seattle, has been named the first Bishop of Yakima, and Rev. Dermot O'Flanagan, pastor of the Church of the Holy Family, Anchorage, Alaska, the first Bishop of Juneau.

The new ecclesiastical Province of Seattle will embrace the Archdiocese of Seattle and the Dioceses of Spokane, Yakima and Juneau and the already existing Vicariate Apostolic of Alaska. This territory formerly came under the Province of Portland.

The Diocese of Yakima will consist of Chelan, Kittitas, Yakima and Klickitat Counties formerly belonging to the Diocese of Seattle, and Douglas, Grant and Benton Counties formerly belonging to the Diocese of Spokane.

The Diocese of Juneau will include all the southern coastal region of Alaska, and the remaining area of the Territory will continue to form the Vicariate Apostolic of Alaska.

Archbishop Connolly has served in his present See for more than three years. He was born in San Francisco in 1899; was ordained in 1926, and was Titular Bishop of Sila and Auxiliary Bishop of San Francisco from 1939 to 1948. On February 28, 1948, he was named Coadjutor Bishop of Seattle with right of succession, and succeeded to the See of Seattle on the death of Bishop Gerald Shaughnessy, S.M., in May, 1950.

Bishop-elect Dougherty was born in Kansas City, Kansas, in 1905 but lived in Seattle from the age of 18 months. He was ordained on June 14, 1930; made postgraduate studies in History and Education and has served in parish work, on the Seminary faculty and in diocesan officerships.

Bishop-elect O'Flanagan was born in Ireland but is an American citizen. He was educated in Ireland and Holland and ordained in 1929, by the Bishop of Roermond, Holland. He taught at Clongowood College, County Kildare, Ireland, from 1930 to 1932. He has been pastor of Holy Family Church, Anchorage, since 1933. He has also served in Diocesan assignments and in the Military Ordinariate as Vicar Delegate of Subvicariate XI.

In addition to the changes in the northwestern section of the country, the Holy Father has filled the vacant See of Grand Island, Nebraska, by appointing Msgr. John L. Paschang, pastor of Holy Cross Church, Omaha, to be its Bishop.

Bishop-elect Paschang was born on October 5, 1895, at Hemingford, Nebraska, and was ordained to the priesthood at St. John's Seminary, Collegeville, Minn. on June 12, 1921. He made graduate studies in Canon Law, Philosophy and Education at the Catholic University of America, Washington, D. C. He has been in pastoral work from 1921 to the present, at the same time serving in various offices in the archdiocesan curia.

Congratulations and best wishes are expressed to Archbishop Connolly and to Bishops-elect Dougherty, O'Flanagan and Paschang.

## Bishop Hoban Honored By Holy Father

Most Rev. Edward F. Hoban, Bishop of Cleveland and a member of the Hierarchy for 30 years, has been given the personal title of Archbishop by His Holiness Pope Pius XII. His Excellency is the sixth bishop of the United States to be so honored. The first was his predecessor in the Cleveland See, Archbishop Joseph Schrembs.

## Bishop John O'Hara Appointed to Eucharistic Congress Committee

Most Rev. John F. O'Hara, C.S.C., Bishop of Buffalo, has been named by Pope Pius XII to be second vice-president of the Permanent Committee for International Eucharistic Congresses for a ten-year period.

---

## CATHOLIC ACTION — MONTHLY PUBLICATION OF THE NATIONAL CATHOLIC WELFARE CONFERENCE

---

*"We have grouped together, under the National Catholic Welfare Conference, the various agencies by which the cause of religion is furthered, each of these, continuing its own special work in its chosen field, will now derive additional support through general cooperation."*

—From the 1919 Pastoral Letter of the  
Archbishops and Bishops of the U. S.

### OFFICERS OF THE N.C.W.C. ADMINISTRATIVE BOARD

Most Rev. Francis P. Keough, Archbishop of Baltimore, chairman of the Administrative Board and episcopal chairman of the Executive Department; Most Rev. Karl J. Alter, Archbishop of Cincinnati, vice chairman and treasurer of the Administrative Board; Most Rev. John F. Noll, Bishop of Fort Wayne, secretary of the Administrative Board; Most Rev. Robert E. Lucey, Archbishop of San Antonio, episcopal chairman of the Department of Lay Organizations; Most Rev. John J. Mitty, Archbishop of San Francisco, episcopal chairman of the Youth Department; Most Rev. Joseph E. Ritter, Archbishop of St. Louis, episcopal chairman of the Department of Catholic Action Study; Most

Rev. Patrick A. O'Boyle, Archbishop of Washington, episcopal chairman of the Department of Social Action; Most Rev. Michael J. Ready, Bishop of Columbus, episcopal chairman of the Press Department; Most Rev. Matthew F. Brady, Bishop of Manchester, episcopal chairman of the Department of Education; and Most Rev. Emmet M. Walsh, Coadjutor Bishop of Youngstown, episcopal chairman of the Legal Department.

RIGHT REV. MSGR. HOWARD J. CARROLL, S.T.D.  
General Secretary

VERY REV. MSGR. PAUL F. TANNER  
Assistant General Secretary

VERY REV. MSGR. PAUL F. TANNER  
Editor

EDITH H. JARBOE  
Assistant Editor

*Opinions expressed in articles published in this magazine are to be regarded as those of the respective contributors. They do not necessarily carry with them the formal approval of the Administrative Board. National Catholic Welfare Conference.*

---